

The Vanguard

VOL. I. RICHMOND, INDIANA; FOR THE WEEK ENDING SATURDAY, NOVEMBER 21, 1857. No. 36.

Translations from the French.

(Spiritualism in France and among the French population in some portions of America, is making decided progress. It has already a literature in that language by no means meagre, either in quantity or quality. Believing that most of our readers would consider the space well occupied by translations of choice articles from French writers of the progressive school, we have concluded to devote a portion of our columns to this purpose.)

In our last issue were two articles from a monthly Spiritualist periodical conducted with decided ability by Dr. Barthet, of New Orleans. The following chapter is from a book published in Paris, entitled 'Le Livre des Esprits,' consisting of questions addressed to spirits, and answers purporting to emanate from them through the mediumship of Allan Kardec. Some of it is of that vague, unsatisfactory character so common in American spiritual literature five or six years since; but more of it is intrinsically valuable. A. C.)

THE LAW OF PROGRESS.

Is the progressive tendency inherent in Man, or is not progress rather the result of instruction?

"Man develops himself naturally; but all do not progress with the same rapidity and in the same mode; then the most advanced accelerate the progress of the others."

Does moral progress invariably follow intellectual?

"It is the result of it, but it does not always follow IMMEDIATELY."

Is not the state of nature the most happy state for Man, seeing that having fewer wants, he has not all the anxieties attendant on a more advanced state?

"Yes, if he ought to live like beasts. Children are also happier than grown persons."

Can man retrograde to a state of nature?

"No; he must progress unceasingly."

Is the power given to man to arrest the march of progress?
"No, but he may sometimes impede it."

What should we think of those who attempt to arrest the march of progress, and make Humanity retrograde?

"Poor creatures whom God will chastise; they will be overwhelmed by the torrent they endeavor to stay."

Are there not those who impede progress in good faith believing they favor it, seeing it from their point of view, and often seeing it where it is not?

"A little stone under the wheel of a large carriage, causing no perceptible impediment to its onward movement"

History shows us a crowd of nations who, after the revolutions that have overturned them, have again fallen back into barbarism: where is the progress in this case?

"When thy house threatens to become a ruin, it is pulled down to make way for one more durable and commodious; but until this is effected, there will be trouble and confusion."

Comprehend also this: thou wast poor and inhabitest a hut; thou becomest rich, and quittest it for a palace. Then a poor devil as thou wast comes to take thy place in thy hut, and is well pleased with it, for previously he had no shelter. Well! learn, then, that the spirits incarnated in this degenerate nation are not those who composed it in the days of its glory; those of that day who were advanced are occupying better (corporeal) habitations and have progressed, while others less advanced have taken their place, quitting it in their turn."

Why does not civilization realize immediately all the benefits it is calculated to produce?

"Because men are neither ready nor willing to obtain these benefits."

Is it not also because, in creating new wants, civilization over-excites new passions?

"Yes, and because all the faculties of the spirit do not progress in the same ratio: it requires time for all."

Is civilization a progress, or, as some philosophers believe, a decay of humanity?

"An incomplete progress; man does not pass suddenly from infancy to manhood."

Will civilization so far purify itself as to make disappear the evils it has been the means of producing?

"Yes, when the moral and spiritual nature are as much developed as the intellectual. The fruit cannot come before the flower."

FROM THE OZARK MOUNTAINS, ARK.

Here I am at last, away in Arkansas among the mountains, and in some of the finest country in the United States. The climate is beautiful; just the right latitude; so healthy that people have to go somewhere else when they want to die; good timber for manufacturing, and plenty of it; the soil good as can be desired, and of the right kind; and oh! such a country for fruit the most extravagant vegetarian never dreamed of. Grapes of every variety are growing thick over the ground, and waggon-loads of the finest grapes are going to waste. Besides, the country teems with the finest of wild plums, innumerable varieties of berries, nuts, etc. Peaches here attain a size and luscious sweetness unknown to colder latitudes.

But suffice it to say that this is a perfect paradise for the lover of fruit. Grains and vegetables grow finely, but the soil and climate are more suitable to fruit than to anything else. Stock is also raised with very little care and is cheap.

I enclose an article taken from the 'True Democrat,' published at Little Rock, that will apply with scarcely any qualification to this immediate locality.

Then, as to scenery, there is any amount of it. I do not believe the plains of Heaven can afford a much finer view than can be seen (especially at this season,) from the tops of our mountains. And there, too, is where our best land is, and the largest bodies of it. There is plenty at present, but a few years will see it all taken up. Price 75 cents per acre.

There are, perhaps, some few drawbacks that will in part counterbalance the advantages, as the country is new, and, at present, rather out of the way, but will not long remain so; there is but little enterprise in the inhabitants; but this can be turned to our advantage in various ways. Things are in a much more advanced condition, however, than I expected. Provisions are plenty and cheap; goods of every kind 25 to 100 per cent higher than farther east; those coming should lay in a good supply.

We shall want to get as good a start towards living as soon as possible the coming spring; those whose business will admit, and who have a little capital to sustain themselves, should come as early as possible. As for myself, I have but very little means and rather poor health, but will do the best I can to get things comfortable. Those not coming soon, who are able and so disposed, would greatly facilitate the movement by sending money to buy provisions, lumber, etc., and to pay for work. All money so received will be duly credited. Remember, however, that nothing but gold and silver passes in Arkansas. Those having families would probably do better not to come until Spring. To start on we shall want young men who are able to slash into the work, and take a little hard fare.

Those coming from the East had, perhaps, better come by St. Louis, (down the Ohio from Cincinnati would be cheaper for a great many. A. C.) then down the Mississippi to the mouth of the White river, then up White river to Buffalo shoals, about 45 miles from here. In Jasper enquire for me of A. J. Morris. I have not yet made a selection, but expect to do so after looking around a few days. In St. Louis, don't forget to call on Henry C. Baker. His room is on the S. E. corner of Green and Third sts., room 8, third floor; works at Union Iron works on Carr St.

Those coming early will do well to secure any valuable seeds, where opportunity offers. All interested in this movement should write me what the prospect is; those coming should write long enough beforehand to enable me to get word in time, and be a little prepared. Please state circumstances, how you are coming, what stuff you are bringing, etc. I write in haste; will write more fully soon.

Address until farther notice, Jasper, Newton co., Arkansas.
Social Revolutionist please copy.

Jasper, Nov. 6th, 1857.

MILES S. BOYD.

The following is the extract alluded to:

There is no State in the Union where greater inducements are offered to the settler than in Arkansas, and it is a matter of congratulation that at length the people of older States, who are working improved lands, are beginning to inform themselves of the fact, and that an industrious, thriving and meritorious population are continually seeking homes in our State. It is well worthy of remark that the geographical location, climate, and soils of Arkansas are such that the staples of every section of the Union are readily and advantageously produced in her limits. Our lands in the different sections of the State are susceptible of producing in abundance, wheat, corn, rye, oats, barley, and all kinds of grasses—hemp, flax, potatoes, all kinds of vegetables and fruits, cotton, sugar, rice, tobacco, etc., etc., and to the rearing of stock, such as horses, mules, cattle, sheep and hogs. Arkansas possesses both the climate and soil to produce every necessary of life and many of the luxuries, and is, therefore, a desirable home for every class of producers. These facts are being widely circulated, and when they become generally known, great as the emigration now is, it will be tripled. In the future, and at no distant day, there is a glorious prospect for Arkansas. Here is the land of promise, flowing with milk and honey.

—O—
ORTHOLOXY AND CRIME.—A paper published at St. Louis, Mo., says:

A few years since, the Universalist State Convention of Michigan appointed a committee for the purpose of visiting the State Prison and ascertaining the religious opinions of the convicts, and the following is an extract from the report:

"One young man the son of a Presbyterian clergyman, sentenced to twenty years, was so certain that the doctrine of endless misery was true, that he appeared to feel himself insulted when I asked him if he believed it. He said, 'Do you mean to ask me if I believe the Bible?' No, I told him; I meant to ask, him if he believed the Bible taught it. 'Yes, of course it does.'

In company with Mr. Titus, the agent of the prison, your Committee would say that all the convicts were questioned as to what their religious faith was, and we find that they stand in the following order: We find that 6 were not professors, 26 are Methodists, 4 Presbyterians, 11 Roman Catholics, 1 Shaker, 1 Congregationalist, 5 Baptists, 1 Dutch, 1 Dutch Reformed, 2 Lutherans, 1 Christian, and 2 Greek.

There were no Universalists, but one was found who acknowledged that his mother was a Universalist, and he believed that doctrine as right as any; at the same time, he had never made a profession of religion."

—O—
How PROPHECIC!—The following is an extract from a speech made by President Buchanan, when in Congress, on the independent treasury bill:

"The evils of a redundant paper circulation are manifest to every eye. It alternately raises and sinks the value of every man's property. It makes a beggar of the man to-morrow who indulged in dreams of wealth to-day. It converts the business of society into a mere lottery, while those who distribute the prizes, are wholly irresponsible to the people. When the collapse comes—as come it must—it casts laborers out of employment, crushes manufacturers and merchants, and ruins thousands of honest and industrious citizens."

—O—
The New York Evening Post tells of a worthy clergyman in that city, who, following the practice of his ministerial brethren, recently preached a very able discourse on the present "hard times," enforcing the duty of retrenchment and economy. This advice was immediately followed by his congregation, for as soon as the discourse was ended, they held a meeting and cut down his salary from \$1,000 to \$600.

That was preaching to some purpose, and if the members gave the extra \$400 to the needy, they are Christians indeed.—Dayton Empire.

Lord Bacon says: "A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought, are commonly the most profitable, and should be secured, because they seldom return."

The charm that fashion lends to woman would be considered positive defects, if nature had given them.

Wanted—the club with which an idea struck a poet.

Wanted—a stick to measure narrow escapes.

MOHAMMEDAN TOLERATION AND CHRISTIAN (?) BIGOTRY.

The following extract from the "History of Slavery," by W. O. Blake, exhibits this contrast quite vividly:

"A few years after the founding of the House of the Spanish Hospital, (1521,) another Christian religious establishment, the House of the French mission, was planted in Algiers. Both these were exempted from all duties or taxes, and mass was performed in them daily. The Greek church had also a chapel and a small establishment. Brother Comelin, of the Order of Redemption, tells us that they celebrated Christmas in the Spanish Hospital 'with the same liberty and solemnity as in Christendom. Midnight mass was chanted to the sound of trumpets, drums and hautboys; so that in the stillness of night the infidels heard the worship of the true God over all their accursed city.'

Such was Mohammedan toleration in Algiers, in the period, too, we should recollect, of the high and palmy days of the Inquisition. We may easily conceive what would have been the fate of the infidels, had they, by any chance, invaded the midnight silence of Rome or Madrid with the sound of their worship.

In 1612, a young Mahomedan lady, daughter of a man of high rank in Algiers, when on her way to Constantinople to be married, was captured by a Christian cruiser, carried into Corsica, and a very large sum of money demanded for her ransom, which was speedily sent by two relatives. On their arrival, they were informed that the young lady had become a Christian, was christened Maria Eugenia, and married to a Corsican gentleman; and that the money brought for her ransom must be appropriated for her dowry. The relatives were permitted to see Maria; she declared that her name was still Fatima; and that her baptism and marriage were forced upon her. The return of the relatives without either the money or the lady caused great excitement in Algiers. In retaliation, the brothers of Redemption were loaded with chains, thrown into prison, and compelled to pay an equivalent to the sum sent for ransom. In a short time, however, they were released, and permitted to resume their customary duties."

Judging from the hasty perusal we have been enabled to give it, we should consider Blake's History of Slavery a well-written compendium of that subject. We shall give further extracts in subsequent numbers.

For sale only by subscription. Wash Wood, of this city, will furnish farther particulars. See adv.

EXTRACTS FROM CORRESPONDENCE.

From Lima, Peru.

"I have on my table 'The Healing of the Nations,' by Chas. Linton, and a few other books of like import. The joy they afford me is great beyond expression. * * * I never did nor shall like to dwell in a land so cursed with ignorance and rotten with vice as Peru. I am expecting shortly to return to my own country, and settle somewhere west. I detest as much as ever those holy men of God who riot on the ignorance they labor to create; and I rejoice that the broad mantle of ignorance which they have woven to throw over all the nations of the earth is now so badly torn. The bright rays penetrating those rents have raised to hope and joy many a desponding heart. The Church in this land has lost her power, because she has lost the respect of a large majority of the people; her forms are still observed by the religiously ignorant class; but the 'still, small voice' is speaking to the reason even of this benighted people.

Finally, let me say that I feel almost a stranger in my own country. I would like to learn of some suitable place on which to locate after my return. I want to dwell with a congenial people. I am sick of strife and clashing of interest between man and man. My soul yearns for a higher life. I have been made conscious of more than one angelic visit within the past year; and I know that far up in the regions of purity and light there exist those who love me and oft come to cheer and console me in my lonely life. The reality of spiritual intercourse has been hundreds of times demonstrated to me, and I may with propriety call myself a partially-developed medium.

CHAS. A. CHAMBERLAIN."

From Quincy, Ill.

"I have been among such an old-fogy set of people that I could say nothing encouraging. I have not seen a spiritual pa-

per for two months—cannot get one for love or money."

E. A. KINGSBURY.

From G. Leak, Waynesville, O.

"The cause is advancing here, and the true principle of liberty is every day being investigated and understood."

From Loisa A. Simonds, Mainville, Warren co., O.

"People here have become very sensitive in regard to the more radical reforms. They have much native talent and good sense; are mostly Maine Yankees; (hence the name of the place;) but courage is sadly wanting. Five or six years since, when several mediums for spirit manifestations became partially developed, and lecturers came and agitated the subject, it received a good deal of attention, and an alarming amount of credence among the more intelligent. The church then summoned its forces, and sternly confronting the inquirers with threats, etc., succeeded in frightening them out of investigating the phenomena to any great extent.

It is now, I believe, much more difficult to get them to listen to, or examine this or any other new subject than it would have been had they never heard of it. They seem fearful that anything unfamiliar to them is the same wolf in disguise. I anticipate, however, a strong reaction ere long. I fancy that sectarianism is now in its death-throes here, though its votaries are unaware of it, so slow and silent is its dissolution."

Write oftener, sister; you can do more than you think."

Q—"William, look up. Tell us who made you?"

William who was considered a fool, screwing his face and looking somewhat bewildered, slowly answered:

"Moses, I 'spose."

"That will do. Now," said Counselor Grey, addressing the Court, "the witness says he 'spouses Moses made him. This, certainly, is an intelligent answer—more than I thought him capable of giving, for it shows he has some faint knowledge of the Scriptures; but I submit it is not sufficient to justify his being sworn as a witness to give evidence."

Mr. Judge," says the fool, "may I ax the lawyer a question?"

"Certainly," said the Judge; "as many as you please."

"Wall, then, Mr. Lawyer, who d'ye think made you?"

"Counselor Grey imitating witness, 'Aaron, I 'spose.'"

After the mirth had subsided, the witness exclaimed:

"Wall, now, we do read in the good book, that Aaron once made a calf, but who'd have thought the tarnal critter had got in here!"

Q To appreciate a free country, you must travel in a despotic state. It is like coming into the open air after visiting a prison.

Q Justice is the great but simple principle, and the whole secret of success in all government, as absolutely essential to the training of an infant, as to the control of a mighty nation.

Q Mrs. Ruff, the wife of a respectable citizen of Mount Pleasant township, Westmoreland county, Pa., committed suicide on the morning of the 5th inst., by hanging herself in a room adjoining her bed-room. Cause said to be insanity from religious excitement.

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."—GOETHE.

Q—"Sam, why don't you talk to your master, and tell him to lay up treasures in heaven?"

Practical Sam—"What's the use in laying up his treasures there, where he nebber see um again?"

Q The working men in the railroad shops at Syracuse, have organized themselves into a Food Purchasing Association. They send into the country to buy provisions from the farmers.

Q A woman forty years of age, died of starvation in Providence, R. I., and yet the friends of foreign missions were sumptuously entertained in that city.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, NOVEMBER 21, 1857—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2 Postage stamps received in payment. Address, Richmond, Ind.

NECESSITY OF INNER CULTURE.

Why is it that everything that takes the form of religion, whether Mahomedanism, Judaism, or Churchianity with its hundred sects — why have they all such success with regard to numbers? Why is it that so many devoted adherents of those sects are to be found? There must be a reason for this implanted in the inner being of every one; it cannot be, as supposed by many superficial thinkers, entirely the result of ignorance.

It is true that many who have allowed their reason to preponderate to such an extent as to silence the intuitive or spiritual nature, have cast all forms of religion aside, having become what may be called negative reformers.—The result has been, in the majority of them, a great degree of apathy—a want of union—of organization. How unusual to find among them that zeal and activity, that planning and contriving to redeem the world so commonly exhibited by orthodox religionists!

The fact is, the latter is one extreme, the former another: one crushes the intellectual faculties, the other ignores the spiritual. Both are equally remote from a balance. These negative reformers have passed the poisoning point, and are just as low on the one side as are the religionists on the other.

A circumstance comes to my mind illustrating the position of negative reformers—reformers who can tell better what they don't believe than what they do. I asked one of them to take our paper. He answered in a tone of indifference, "Oh, no! I used to take a great interest in those things, but people must jog along in the old track until they see better, the same as I have." Think of the hundreds of thousands of such negative reformers in the United States. Only one paper represents them; and that, though conducted with marked ability and economy receives a very indifferent support. I allude to the Boston Investigator.

In their anxiety to get away from the old delusions, and to receive only that which comes through the intellect, they overlook one prominent part of human nature—the SPIRITUAL.

Negative reformers are not to blame. Reason looked on the various forms of Churchianity with disgust, and we cannot wonder that the spiritual was denied; for the germs of truth live in all, yet they are so immersed in rubbish and rotteness, or are so exceedingly diminutive, that to find them, and divest them of the dust of centuries, the delusions and villanies of priests, and the trappings of the imagination, would have been, and would still be, a work as useless and laborious as that of attempting to find the philosopher's stone.

While, however, we repudiate the old, while we are satisfied that it injures vastly more than it blesses, and while

we would work with might and main to annihilate its every form, we cannot and WILL NOT shut our eyes and fold our hands in the self-satisfied feeling that this is ALL we have to do. No! this is negativism, or the negative pole, the natural result of religious extremes. But we will look for the positive pole, and thus complete the universe of man. That positive pole is modern SPIRITUALISM.

Why is it that Spiritualism has made such rapid strides? Why is it that it embraces among its converts not only the orthodox—those who have been rooted and grounded in fanaticism—but come-outers, unbelievers and believe-nothings of every shade and color? The answer that people are undeveloped, ignorant and easily deceived—that every abomination has its followers—will not account for it. There is a deeper cause—a deeper meaning: scoff and sneer as these doubters may, the true answer comes welling up from millions of souls, responding to the very constitution of man. No necessity for "carnal reason" to be stifled! no! here is the secret of its unequalled spread. It places reason on the throne, making it ruler and judge, hence the conveyer to the spiritual. This is the difference between the two: in the old a small figment of the spiritual is swallowed, almost neutralized by the mass of superstition and delusion by which it is enveloped; in the new, it is drank in purity and freedom from reason's goblet.

By Psychometry I can perceive that there is located between Firmness and Veneration an organ or faculty (which is quite as much a faculty of the mind as any other,) of Spirituality. It is interwoven with—yea, is a part of the being. By means of this, in psychometrizing I descend into the spirit of the being. There I often find that the spiritual character is very different from the outward character, so that we have not only the outer and the inner, but the inmost—layer within layer, reaching to the depths of the spirit. It is sometimes thus found that while the outer character is inferior, there is a large spirit; where there is also an outward affinity found, it is like a door to the spirit. Where the spiritual nature finds its food only in the religious fanaticisms of the day, there is a sort of impulsive, earnest, delusive life in that direction which deadens every other faculty of the mind. On the other hand, when negativism is the characteristic of the individual—when the spirit is wholly denied, as being no part of our nature—this avenue from the outer to the inner spirit appears to the psychometrist almost, if not entirely closed; and the spiritual, not being allowed even its intuitive expression, is truly hidden, swallowed up in the material.

Let us turn to the free Spiritualist; to him reason is the dissector, the tester; his organ of Spirituality is rather the OPENING (for it does not appear to me like an organ,) through which the spiritual shines forth and illumines the material. It is, in fact, the opening of communication between the two, and is prophetic of the coming time when there will be "open vision" and free converse with the world of spirits.

In such a being as this, where the spirit has not been repulsed, but has been encouraged to speak—where its whisperings (which have been called foolish fancies and superstitions,) have been listened to—where the intuitive

part of the being has been allowed to grow and bless with its fragrance—there we find an approximation to the perfect development of the whole being.

Those who aim at the development of the whole being, while ignoring or denying one of its most prominent constituents, must in the nature of things labor as fruitlessly as a man running after his shadow.

We have talked, hoped and believed much and long of the 'good time coming;' now, even now, it dawns on our earth. Philosophers and philanthropists stigmatized as infidels, seeing the rottenness of all the so-called religious systems and dogmas, and believing in the reign of reason, longed—ardently longed—to place it where it should be—on the throne of mind. But in their mistaken zeal they would have made it a despot, by denying and, if possible, annihilating the religious, spiritual, intuitive elements in man.

Such was the march of intellect that this seemed the inevitable doom of humanity; its goal seemed to be an ice palace, gorgeous in appearance and of dazzling light, but incapable of imparting one particle of heat to the frozen traveller worn out with wandering in the dreary deserts of skepticism and despair.

We would not be thought to denounce or feel harshly towards such; on the contrary, we cherish their memories with respect and veneration; for they have broken us away from the old, stripped us from all its abominations, and thus have better prepared us for the reception of philosophical Spiritualism. Now that we have correct ideas of our wants and needs, we may hope for man's redemption. We know better how to develop ourselves: we know that life is not all outward, but that there is an inner life that comes swelling up and struggling for utterance.

Here opens a wide field of progress and study. Without this inner life, how diminutive, confined and circumscribed our growth! But with it the universe can be scaled and space annihilated.

The experience of our most prominent seers proves this to be no vague fancy. By developing our intuitive and spiritual natures, their adaptabilities to other properties, causes, effects, link after link in the great chain that connects principles, subjects and things can be gathered up, and thus attained a realization, or real perception and understanding of all things and each thing to all, vastly superior to any knowledge which can possibly be obtained from material without spiritual culture. A. D. C.

NOTES FROM THE LECTURING FIELD

CASTINE, Darke Co., O., Nov. 15, 1857.

Having closed my lectures at Manchester last week, I came here on Monday; found it truly a Christian town, containing three rum-shops, two churches, and the coarsest set of inhabitants I ever fell amongst. The landlord, a true Catholic, enquired if I believed in a God, and being told that I did, kindly gave me the use of his bar-room to lecture in; got seats and lights cheerfully, and sold no liquor while I was speaking. Tuesday evening, spoke in an old room in an empty house to an attentive audience, but the United Brethren preacher stood outside with the rowdies, peering in at the window, thus setting the young

a proper example of good manners. Wednesday, the house was locked up, and my lectures closed. Might it not be well to pray hereafter, that the Lord will build a lot of town halls and public lecture-rooms, instead of sending out his preachers where we cannot get a hearing?

J. M. BARNES.

THE REVIEWER REVIEWED.

TO A. A. CROCKER.

(CONTINUED.)

You seem ashamed of the Jewish Bible, which you say is not in the fullest sense of the word, our Bible. I have hope for a man when he gets as far as that. Cast the Old Testament aside, and then you will be in a condition to see the errors of the New and renounce your idea of the divinity of the Bible altogether.

You ask me to show you an example of the "trifling and temporary" in the Bible. Have I not already done so? Need I refer you to the story of Judah and Tamar in the 38th chapter of Genesis; the shape, weight, material, and manner of construction of the "curtains, rings, staves, dishes, bowls, spoons, candlesticks, lamps, tongs, loops, taches," etc., for the tabernacle; the "coats, girdles, bonnets, and linen breeches" for the priests, and the long lists of obscure Judean villages to be found in Joshua? What would you think of a College professor who spent the best portion of his time in teaching the young men committed to his charge, to make mud pies, to play marbles, and fly paper kites? Yet he would be a philosopher compared with the Jewish God, who, writing a book to be the complete complement of Nature, a guide to men in all ages in reference to their most important interests, takes up so great a portion of it with indecent stories that no woman can listen to without blushing, rambling tales in which we can find no good moral, lives of bigoted priests, heartless tyrants, and shameless women, long lists of hard-to-pronounced and useless names, and dark enigmatical tales that mean anything or nothing, as you choose to make it. Take a specimen from Isaiah, the "Evangelical prophet," Isaiah, vii, 17. The Lord speaking to Ahaz, king of Judah, says: "The Lord shall bring upon thee, and upon the people, and upon thy father's house, days that have not come from the days that Ephraim departed from Judah, even the king of Assyria." It would be very difficult to tell what this means, but what follows is still darker. "And it shall come to pass in that day," (what day?) "that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come and rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day," (what day we ask again?) "shall the Lord shave" (the Lord shave! who?) "with a razor that is hired, namely, by them beyond the river." Does this mean that God will shave by them beyond the river, or that he will hire the razor by them beyond the river? "By the king of Assyria," worse and worse, do those beyond the river hire the razor by the king of Assyria, or does God shave with the hired razor by them, and they shave by the king of Assyria? Who can tell? But we will read on: "The head and the hair of the feet; and it shall also consume the beard." A razor might shave the head; it could hardly be said with propriety, that it consumed the beard; but what are we to think of shaving the hair of the feet? Possibly Ahaz understood something of all this, but what sense is there in it to us, and who can be benefitted by reading such like riddles? You may say the translators failed in giving the meaning of the original; then the question arises, why did God, after writing the Bible correctly, allow blundering translators to spoil the work, and make nonsense or foolishness of important eternal truths?

Paul, you say, informs us that the temple was a type of the church of God. Paul does no such thing; and if he did, you

seem to forget that his saying so, would not make it so. If it were so, it would not help the matter much, unless he gave us instructions so that we might derive some benefit from those lists of tabernacle furniture and other petty details. Men have preached it is true from "old shoes and clouted," and no doubt their admiring congregation received spiritual nourishment from the mouldy fare; and I dare say "Aaron's breeches" might serve as a suitable heading for another spiritual discourse; but such passages are like dame Waddle's tea-pot—they can only pour out as much as has been poured in.

You make several acknowledgements which sap the very foundation of your building; among them, the following: "It is true, the Jews seem circumscribed, and to us, narrow in their views of God as a universal parent." Yes, but if the Bible is God's word, it is God who gives these narrow and circumscribed views of himself, thus dealing with the Jews, as you think, like a father with his children. What would you think of the father who told his children lies in order to prepare them for the truth? When would they be prepared by such a course? Yet you have God teaching the Jews that he is a partial God, in order to prepare them for the belief that he is an impartial one! He must be a strange father.

W. D.

WOMEN AND WATCHMAKING.

From an article in the "Englishwoman's Review," copied in the "Lily," it appears that women are extensively employed in the manufacture of watches in some parts of Switzerland and France. In England and Geneva, there is a prejudice against the employment of women in this business. The watches now manufactured labelled "Geneva," are not manufactured there, the watch trade in that place having departed, probably in consequence of the refusal to employ women, whose more delicate fingers enable her to do better work than men in many operations in that and other fine manufactures.

The superiority of watches manufactured in many parts of continental Europe to the English watches, is attributed to the same source.

In Brockville, Canada, are (or were) one or two females employed in repairing watches. As opticians and jewellers, it is probable they might attain a corresponding superiority.

A. C.

✂ We are not clear what idea land reformers would impress. If a man owns land, is he therefore a land monopolist? If he cultivates land this year, and does not the next, should he give it up to some who promised to cultivate it? Will some one explain?—N. W. Excelsior.

A Land-Monopolist is one who holds much more land than himself and family can cultivate, yet will not permit one to occupy it who will do it, unless paid a high premium for that to which he has no title, thus obstructing human progress by making an artificial wilderness and scarcity where there should be population and plenty. He is a dog-in-the-manger—a leech fattening on the life-blood of humanity, yet perishing in the corruption causes. Land Monopoly is the friend of ignorance, the foe of humanity, the treasurer of sectarianism, the poor man's greatest enemy, yet the rich man's greatest curse.

A. C.

For details, see the publications of L. A. Hine, Cincinnati.

HAND WASHING MACHINE.

In another column will be found an advertisement of one of these indispensable requisites to social advancement and female elevation. We have not tried any other, but are fully satisfied that this one does the work thoroughly and rapidly. It certainly abridges the labor of washing MORE THAN ONE HALF. In a day or two we shall make another trial, and report exact results in the next issue. We will do the same for any other washing machine.

TO ALL IN ARREARS---PAY OR WRITE

To all who want the Vanguard, we will send it as long as we can, provided such who are in arrears will write to that effect; and engage to pay within a reasonable time. To others in arrears this will be the LAST number sent, until we hear from them. All those in arrears will receive this number in blue wrappers.

✂ Money, provisions, wood, etc., are URGENTLY NEEDED, as we are now incurring considerable extra expense in fixing for job-work, preparing for winter, etc.

Poetry.

GORGEOUS AND BRIGHT.

BY R. L. ANDERSON.

(TUNE—SPARKLING AND BRIGHT.)

Gorgeous and bright—in a world of light,
Are the spirits in their bright home;
They live and love in the regions above,
Where in peace they forever will roam.

CHORUS.

O, then, let us long to join their throng,
And tell the pleasing story,
That spirits have come to guide us home,
To the regions of brightness and glory.

Then let the sound fly the world around,
Since the truth to man is given;
For we now can tell where the loved ones dwell,
And know they are happy in heaven.
O, then, etc.

Now from the world, since the truth is imparted,
Darkness and death are flying;
The nations soon will be from error set free,
And no more feel a dread of dying.
O, then, etc.

Then let us sing, while the loved ones bring
The news that they still surround us,
And with the bright throng the anthems prolong,
Of the love that so closely has bound us.
O, then, etc.

OBITUARY.

Died in this city on the 16th inst., in his 18th year, **CALEB HOWARD**, youngest son of Caleb and Rebecca Shreve.

"Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more shalt join our number,
Thou no more our grief shall know."

Dearest brother, thou hast left us;
We our loss most deeply feel;
But in brighter worlds thou'lt meet us,
Those fond hopes our sorrows heal.

Yes, again we hope to meet thee
When our day of life is fled,
And in heaven with joy to greet thee
Where no FAREWELL TEAR is shed.

HOPE FOR WOMEN YET.—Two have just commenced regular labors in this office with a view of learning the business. More anon.

✂ We intended in this issue to have furnished a condensed and practical view of the subject of Woman's Industrial Rights and Duties, showing how the former can be attained BY INDIVIDUAL ACTION OF WOMEN THEMSELVES, and giving some items of actual experience proving the REAL obstacles to be very different from those commonly assigned by Woman's Rights advocates.—Space and time are too much occupied at present to admit of it; but the subject has been some weeks IN PICKLE, and will "come out strong" very soon.

A. C.

✂ We have obtained a small supply of Spiritual and Reformatory works, which we shall enlarge in proportion as a demand is manifested. "The Life-line of the Lone one, or the History of the world's child," by Warren Chase, is daily expected, with other new works. See adv.

✂ We are prepared to do JOB PRINTING, (including periodicals and books,) at this office on as favorable terms as elsewhere, for cash, wood, provisions and other articles. Reformers in this vicinity would help forward many practical reforms materially, both directly and indirectly, by putting in our way all the business they can. We will do our part to give satisfaction

✂ Dr. Anderson delivered three lectures here on Sunday, the 14th. There were in his lectures many striking hits and abundant material for thought; but their want of arrangement precludes our giving a synopsis of his discourses, as we otherwise could do.

He lectures here again on Sunday, the 5th December next.

✂ Lucy Stone gives notice that the next Woman's Rights Convention will be held in New York during the anniversary week in May next.

✂ The Post office addresses of John Tippie, Andrew Rickel, and Albert G. Parker are in demand at this office, for ourselves and others.

The next Quarterly meeting of the FRIENDS OF PROGRESS in this State will be held in Dublin, Wayne County, on Saturday and Sunday, Nov. 28 and 29. Dr. Anderson and, probably, Mr. J. M. Barnes, will be among the speakers.

HEMAN B. STORER, trance lecturer, who for six months has been laboring in the Eastern States, can now be addressed at Rockford, Ill. Terms moderate.

✂ We have received orders for 190 of the proposed reprint in tract form of "The Supremacy of principle, or the moral obligations of Deity, by the Yellow Springs milk man." Orders for 110 more will ensure its being put through very soon. Send them in.

We shall also republish the "Philosophy of Reform," an 8 page tract by the same author, the small edition first published having been all disposed of.

SPIRITUAL AND PROGRESSIVE BOOKS

FOR SALE AT THIS OFFICE.

Main St. Richmond, opposite Robinson's Machine shop.

The Magic Staff; being the Auto-biography of A. J. Davis.—Price \$1.25; postage, 20 cents.

The Reformer; by A. J. Davis. \$1.00 " 16 cents.

Capron's Facts and Fanaticisms of Modern Spiritualism. \$1; Postage, 18 cents.

Psalms of Life, (Music and words.) 75c.—15c.

(Many Progressive pieces are to be found in this collection.)

Ballon on Sp. Manifestations, 75c.—9c. Love and wisdom from sp. world, do. Postage on the following, one cent each. Chase's lectures on Harmonical Philosophy, 20c. Ministry of Angels realized, 20c. Supernal Theology, 2c. Ep. Philos, 25

TO ADVERTISERS.

Hitherto we have said nothing as to the advantages to be derived by many persons from advertising in this paper. Now, however, that its circulation has attained a point which will make advertising in it quite remunerative to many, we think it advisable to direct their attention that way. The following classes of persons and some others would find it pay to advertise in the Vanguard:

1. Patentees of labor saving machinery, especially such as are adapted to lessen domestic labor, could not fail, if their inventions are good for anything, to realize the cost of advertising, at least ten-fold, as we have constantly advocated the use of such machinery as indispensable to social and intellectual advancement, and the feeling among our readers is decidedly in its favor.

2. Publishers of instructive books, especially such as are of a progressive character.

3. Proprietors of hotels where no liquor is sold, if located in central cities.

4. All persons aiming to do other than local business.

5. Cincinnati and Richmond wholesale merchants.

All these and many others will find it pay better to advertise in the Vanguard than in many papers of much larger circulation, as it circulates among a very intelligent class; and the advertisements being fewer than in regular advertising papers, every advertisement is almost certain to be seen by every reader.

CONVENTIONS; LECTURING; NOTICES.

Mr. J. M. Barnes lectures at Lewisburg, Preble co., the week ending Nov. 28. The following week at Madison if arrangements are made. Indianapolis, Dec. 5 and 6th. Next in Franklin, Johnson co., Ind.

A. B. French, Trance speaking medium, of Farmington, O., has gone to Delphi, and will spend from this until the 10th of Dec., at Delphi, Attica and Lafayette. Friends can address him at Attica, care of C. W. Bateman, until the 10th. He will lecture at Richmond on his return.

F. L. Wadsworth lectures in Milan, Erie co., O., Wednesday the 25th, Friday the 27th, and Sunday the 29th of November; the Sunday following at Geneva, Ashtabula co., O.

Mr. A. B. French and all other Spiritual and Reform lecturers in good standing are authorized to receive subscriptions for this paper.

J. H. Cook, for twenty years a student of Anthropology, lectures upon Mental and Spiritual Philosophy, showing Man's future HIGH DESTINY in this world and higher worlds, and how, by and through his ORGANIZATION, he is surely approaching to CONDITIONS of harmony and bliss, etc.

He will give a course of ten or twelve lecture for \$25, the room to be supplied by those engaging him.

Address, J. H. Cook, care of A. Cridge, Vanguard Office, Richmond, Ind.

BOOKS AND PAPER.

No. 52 GILBERT BLOCK, NORTH SIDE MAIN ST., RICHMOND, IA.

I am dealing in School Books, Papers, Blank Books and Stationery at wholesale and retail; and having procured the exclusive agency for some of the most extensive Publishing Houses in the West, I am prepared to fill all orders for books that may be desired. I keep no miscellaneous books on hand, and hence charge regular customers nothing for the unavoidable loss accruing from that source. By means of this arrangement, almost any book printed in the language, can be had at my store, by giving one day's notice.

TEN PER CENT DISCOUNT

to Teachers and Trustees of Public Schools. The trade supplied with school books and paper at five per cent advance on Cincinnati rates.

WASH WOOD.

WASHING MACHINES.

The Premium Machine, Ladies' Choice, outdone by the LADIES' DELIGHT

THREE TO ONE!!

We the undersigned hereby certify that we have fairly tried and tested McSwaney's and T. A. Dugdale's Patent Washing Machines on time, and give to T. A. Dugdale's a decided preference, as it

✂ WASHED THE CLOTHES IN ONE THIRD THE TIME.

Eliza Jones. William McCown. Mahlon Jones.

Mrs. James M. Blanchard.

Ed. Francis, Manufacturer, Richmond, Ind.

Advertisements.

Books published at the Office of the
VANGUARD.

AT RICHMOND, INDIANA.

POEMS FOR REFORMERS. By W. Denton. 50c. postage free.
COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Spiritual aspect of Spiritualism. 25 c.—3c.
"BE THYSELF," being No. 1 of SERMONS FOR MANHOOD. 50c. each, 50 cents per dozen, three dollars per hundred, post-free.

Several more in course of publication.

A liberal discount to wholesale purchasers of the preceding works, Postage stamps received in payment.

The following valuable books are kept for sale at this office:
Modern Spiritualism, its facts and foundations. By E. W. Croford. One dollar.
New Testament miracles and Modern miracles. A. H. Fowler. 30c. post free.
Society as it is, and as it should be. John Patterson. Cl. h. 75 c. do.

PROSPECTUS OF THE VANGUARD:

A FREE WEEKLY REFORM PAPER.

W. & E. M. F. DENTON, ALFRED & ANNE DENTON CRIDGE,
EDITORS.

J. M. BARNES—CORRESPONDING EDITOR.

The present condition of Practical Reform movements, demands a Weekly Paper uniting courage with discretion, earnestness with refinement, and freedom with dignity. Nearly all periodicals, including most of those especially devoted to progressive movements, fear free discussion, beyond certain limits. The VANGUARD is for those only who believe in PROVING ALL THINGS. Its projectors have full confidence that to such they can give ample satisfaction.

Integral Education, Spiritualism, Practical Socialism, Land Reform and Universal Freedom will be its most prominent topics. It aims to furnish the earliest intelligence of all reform movements, and to record, from time to time, the statistics and general progress of Societist organizations.

Terms—one dollar per annum; five copies for four dollars.

Single numbers three cents each.

Published every Saturday, Richmond, Indiana.

THE NEW-ENGLAND SPIRITUALIST,

A journal of the philosophy and methods of Spirit-manifestation and its uses to mankind.

This paper—the only Journal in New England, mainly devoted to this now leading topic of public interest—has recently entered upon its third year. It has ever been conducted in a liberal, candid and catholic spirit, avoiding the extremes of credulity and fanaticism on the one hand, and of incredulity and bigotry on the other. Its primary object is, not to build up any sect, either new or old, but rather to elicit truth wherever it may be found, or in whatever direction it may point. Its motto is, "light, more light still."

Terms—two dollars a year, or one dollar for six months—always in advance. Five copies for eight dollars, ten copies for fifteen dollars. Any person sending four new subscribers, shall be entitled to a fifth copy gratis. Address, A. E. NEWTON, editor, 15 Franklin st., Boston

CLAIRVOYANCE FOR DISEASE.

WM. L. F. VAN VLECK, Racine, Wisconsin.

TERMS:—Examination \$1; prescription \$2.

Patients at a distance can be treated by enclosing in a letter to the above address, a lock of their hair with fee and postage stamp, stating age.

DENTISTRY. Dr. N. H. SWAIN, Dentist. Columbus, O

Satisfaction guaranteed in all cases, and prices reasonable.

Dr. S. will answer calls to lecture on Spiritualism and other reforms.

WANTED at this office, all sorts of provisions, except pork on subscriptions for Vanguard and for printing. Potatoes, apples any kind of fruit, wheat, corn meal and wheat meal we specially need, "immediately, if not sooner."

PRACTICAL WOMAN'S RIGHTS.

An intelligent and well-educated female, of quiet and persevering habits, not above doing anything that is useful, who wishes to learn type-setting, would probably find an opportunity by applying at the Vanguard office.

NOTICE.

Those persons who wish me to lecture in their respective localities, would do well to write and let me know what they can do towards defraying expenses. Were this done, I could often all as I am passing through from one point to another, with but little expense, and give lectures where they are needed.

W. DENTON.

Persons living on or near the Western Reserve, and desiring the services of WILLIAM DENTON as a lecturer, may direct to him at Middlefield, Geauga Co., Ohio.

"BE THYSELF."

BEING NO. 1 OF

SERMONS FOR MANHOOD.

Price 50c. each—postage, 1c. for two. 50c. per dozen—p. 6c.

Price, for one dollar's worth and upwards, three cents each.

DAYTON AND INDIANAPOLIS

SHORT-LINE RAILROAD, via RICHMOND.

GOING EAST.

Trains leave Indianapolis. Trains leave Richmond
2.30 & 7 A. M. 2 P. M. 5.20 & 10.08 A. M. 5.15 P. M.
Connecting at Richmond with trains for Hamilton and Cin.

GOING WEST.

Trains leave Dayton. Trains leave Richmond.
7 A. M. 6.05 & 8 P. M. 8.52 A. M. 8 & 9.42 P. M.
Connecting at Richmond with trains arriving from Hamilton and Cincinnati, and leaving for Logansport.

No change of cars from Dayton to Indianapolis.

"WHO ARE THE THIEVES?"

Under the above title, E. B. Louden has nearly completed a small work, which will be forthcoming by the 1st of Jan., next; providing the sale for 2000 copies be secured.

The work will treat on the various ways in which the great mass are robbed of their natural and just rights; showing who are the thieves and robbers. Also showing what kind of robbery is honorable and what is not.

The object of the writer is to point out the disease that is so deeply seated on the heart of humanity: at the same time to prescribe a perfect and complete remedy.

The work will be printed in pamphlet form and contain about 50 pages. Price, 25 cents.

All orders or further information, can be filled or had, by addressing—

E. B. LOUDEN,

Montpelier, Wms. Co., O.

HEALING MEDIUM

AND

CLAIRVOYANT PHYSICIAN, MARTHA D. COX

Is now prepared to offer her services to the afflicted in curing all curable diseases.

Her powers of imparting the Spiritual Electro-Magnetic power to the human system in the removal of disease, has been well established by her own experience, and the testimony of her patients that cannot be gainsayed. Health is restored in this way without the use of any poisonous drugs. The system instead of being filled with mineral and vegetable poisons, and made a spectacle of medical imperfections and folly, is charged with the Spiritual Electro-Magnetic forces, which act in harmony with the neuro-spiritual power of the human system to the removal of disease and restoring a physiological equilibrium in all of the forces and organs of the human system.

She will visit the afflicted at a distance when not professionally engaged in her own vicinity. Reasonable charges will be made for my services. Residence, New Paris, Preble co., O.

October 24th, 1857.

CONGENIAL RELATIONS.

A middle aged gentleman in good circumstances, residing in an old-settled and prosperous locality in Ohio, is desirous of forming a union with an independent person of the opposite sex who values comfort more than popularity, and who, while steadily maintaining her own rights, will be equally careful in not infringing on those of others. For further particulars, apply to FARMER, Vanguard office, Richmond, Ind.

A young man, 25 years of age, wishes to find one who will prove to him a true wife. Said young man is a reformer, full of life, health and mirth; has never yet employed a doctor, minister or lawyer. He is a printer by trade, and for the past five years has been an editor. The lady must be cheerful, musical and healthy; not younger than 18 or older than thirty years.

Address, "Earnest," Vanguard office, Richmond, Indiana.

Age 30, weight 140 lbs, 5 feet 10 inches high, light hair, blue eyes, and fair complexion; have been educated for the medical profession; have practiced physic and taught school; am a believer in Spiritual philosophy, and have had some experience as a medium; have experienced some severe trials and troubles, yet am cheerful and hopeful; a great lover of music and the beautiful in nature and art.—Wanted, a lady of similar temperament and sentiments to myself, of corresponding size, and between the age of 25 and 30; one who can sympathize with my aspirations to promote the public good. I would prefer one who has had some experience as a medium, and who is musical.

Address INCOGNITUS, Dayton, Ohio.